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# THE ANSGAR LUTHERAN

## The Only Name

Dr. H. C. Jersild, President of Synod

has become an established practice in our country to look back over the past year and select the great names among men, great names among events, great names among products in the various fields of endeavor such as literature, art, invention and science. One prominent magazine has the practice of selecting the man-of-the-year and displaying him on the front cover.

Out of all names of persons, events, books, there is none that can compare with the name of Jesus Christ. There is no event which can compare with His coming to earth to rescue sinful man. There is no book which can compare with the greatest Book which is the Christ story, the Bible. In other words we are dealing this morning with the greatest and best of all names.

Scripture gives a peculiarly strong emphasis to that greatest of all names: therefore God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father," Phil 2:9-11. And the well known word from Isaiah: "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.'" Isa. 9:6.

It is in that wondrous Name that we have established this institution. It is that marvelous Name that we strive to carry on. For there is no other Name over heaven among men by which we can be rescued.

Rescue is so needful. For we are living in perilous times. We are burdened as a people and as nations with momentous problems which are of explosive nature. We are surrounded in our sinful existence by circumstances which may cause our downfall. What more, within our own selves there

are tendencies and inclinations which would aid in our destruction. All human panaceas, commendable as many of them are, have not succeeded in staving off our perils. They are still just as prevalent, just as real today as they were yesterday.

There have been great names in history, names which because of their influence and strength have constituted turning points in this or that field of endeavor, have brought about great changes in thought, in living and doing. But all these names have not succeeded in giving man a firm footing, a solid foundation. He still in his own right is frustrated and bewildered. He needs help. He needs hope. He needs rescue. And there is only one name under heaven given among men by which we must be rescued. It is the name of Jesus Christ.

At this point allow me to quote an interesting bit which came to my attention in the January number of the Pulpit Digest, under the title of "A Gigantic Man." It has pertinent meaning in this connection:

"At the turn of the year, we look down the corridors of the months ahead with dread and hope intermingled. We think again, inevitably, of the need for quality of mind and life over quantity of material. What shall it profit a world to have all kinds of marvelous material, and lose the life, the mind, the spirit which might make the material a blessing instead of a curse. Men today have attained gigantic stature. Some one has pictured it thus:

With radar, man's eyes are so powerful that he can see through fog.

With television he can watch a football game played 3000 miles away.

Electronics have so enlarged man's voice that the slightest whisper can be turned into a shout and, in the twinkling of an eye, be hurled around the world.

Aeronautics have given man such

wings that he flies faster than the speed of sound, and now must stop to hear himself coming.

All that—and yet! And yet with nuclear fission man has such powerful fists that he can kill 150,000 people with one blow!

We desperately need a gigantic soul to go with the new gigantic man and keep him from destruction and suicide. We need, and we can see it more clearly than ever before, the saving and transforming power of Christ."

As we pause at the beginning of a new year and call the roll of great names among men, great events, and great writings, let us constantly remind ourselves that worthy and praiseworthy as these names may be, there is only one name in which there is hope and help, peace and power, the name of Jesus Christ; only one great event in which there is forgiveness and life, His sacrifice on the Cross; only one great Book which has as its God-wrought message, eternal life in Jesus Christ, the Bible.

The rich saving blessings of that Name, that Event, and that Book, become yours and mine as we penitently confess our shortcoming, our futility and sin, and turn in faith to Christ Jesus for pardon. "And He will have mercy and abundantly pardon." With Him there is plenteous redemption. With Him there is assurance and hope which gives courage and strength to live victoriously. There is no other name in which it can be accomplished.

This year of 1954 will be a greater and richer year for you and me, creating and sustaining greater confidence and courage, greater assurance and certainty in daily living and doing, if you and I grow in the grace and knowledge of our Lord and Savior Jesus Christ, if you and I by daily prayer, daily meditation on His truth, regular worship, and a sincere desire to serve Him, enter more and more into His fellowship, and more and more are patterned according to His life and way. May He, the Lord of grace and glory, have His way with each one of us.



Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Huff St., Cedar Falls, Iowa. A special club \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a dress, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1921. Post Office at Blair, Nebr., under Act of March 3, 1879.



# Editorials and Comments

## The Folly and Power of the Cross

When we instruct adults for church membership, we often get to speak of the folly of the cross. We refer to Paul's first letter to the Corinthians, 1:18. It seems without common sense to tell a man that looking toward a man crucified 1920 years ago and believing in Him, that He is alive today, will save a person, forgive his sins, translate him from death to life and give him eternal hope. But this is the Christian message which here stands counter to common sense.

We are now touching on one of the vital points of our faith. Paul argues against the wisdom of the Greeks. It is that Paul was opposed to the knowledge or the philosophical thinking of the Greeks, but he tells the people of Corinth that this thinking has no power to save.

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God."

Paul does not ask if this makes sense, for it does not make sense, if you simply use your intellect or your knowledge.

One of the big problems among people today is this: Does it make sense, can it be explained so that I can understand it and grasp it?

But the basic things in the Christian faith cannot be explained so that I can grasp them with my mind. They must be believed, and as I believe I experience the power of God.

There is much religious discussion in our day. In Norway there has been a great discussion about the reality of hell. In Denmark a Professor Lindhardt has caused much discussion about life after death. In Sweden Hedenius has stated that unless there is meaning in our view of God, there is nothing to it.

He holds that if you arrive at the conclusion that the word of God is meaningless, then God has no claim on you.

This is a pagan view of life.

If you cast overboard what you do not understand, you will of course get your own conclusions, but they are not God's conclusions.

Christian workers must constantly keep the folly of the cross of Christ before them, or they will find themselves merely moralizing.

They will talk about the good man, the fine man, the noble man, the spiritual man, but they have taken the heart out of the gospel.

We all admire success, and there is nothing wrong in wanting to be successful. Certainly we also hope to have a measure of success in the church.

But it is not so difficult to be successful, says Soren Kierkegaard. All you need is to have some knowledge of human passions.

Preach the law in a mild manner and exhort the people to good works. Then if they produce some good works, you conclude that this is Christian life.

What would Paul say to this? He said to the people at Corinth: "I decided to know nothing among you except Jesus Christ and him crucified." I Cor. 2:2.

The true success in the church of God will constantly go back to these words. It is a constant struggle, for the devil and my own will want me to depend on myself and my own intellect.

But what a blessing it is that it does not first depend on me. It depends on Jesus Christ, who gave Himself for me.

## Mimeographing

Yes, why not write an editorial on the fine art of mimeographing? That certainly may be read rather than editorials of a more theological nature. Our synod has made great progress in this gentle (not always clean) art of mimeographing the past 10 years or so. The annual reports turned out by the pastors and their tireless assistants are real masterpieces both as far as detailed contents and art are concerned.

It is almost like a revival sweeping the land. Every little item must be mentioned. It is like our acknowledgment section in The Ansgar Lutheran. Give 25 cents and your name and address as well as the worthy cause will be printed.

The different departments of the synod are beginning to learn the value of mimeographing also. We don't believe we have made as much progress as some other synods in that direction, but we are getting there. The youth department in our synod is doing fine work in that line. The other departments are gradually learning.

A pastor from another synod told us that he is saving all the mimeographed material sent to him during the year of 1954. The last day of the year he will send it all back to headquarters in a large box, by special delivery, with the large letters printed on the box, "A Happy New Year!"

Church architecture, the church and state and other subjects have recently been mentioned in the church press, but underneath it all (and more important?) comes mimeographing.

The editor is a bit sarcastic in this editorial. He admits it. But read the next editorial. Without the mimeograph and the art of printing this sameness mentioned would not be possible. We must of course use the mimeograph, but don't we have a point?

## Sameness

This is the time of the year when programs are worked out in the auxiliaries of the church. Years ago the programs were almost the same every place. The pastor read Scripture, he expounded it, and then he often read a story, or someone else was asked to read a story or article. There was a sameness about these programs

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# The Value of Luther League Counselors

By George J. Robertson

The use of counselors or adult advisors in the youth program is a recent development in our Synod. No doubt there have been instances where lay persons have assisted the pastor with the Luther League in the past, but this has not been the common practice.

Because there still are many congregations where the entire work of the Luther League rests upon the pastor, it would seem good to set forth the value of lay counselors.

## I. THEY MEET A NEED CAUSED BY LOWER AVERAGE AGE OF LEAGUERS.

A few years ago it was not uncommon to find young people between the ages of 20 and 30 years taking an active and leading part in the Luther League. These young adults supplied the know-how and experience of program planning and presentation. Today in the United States we find that youths in their junior or senior year of High School are about the oldest found in Luther League. In some instances the average age of Leaguers has dropped to 14 or 15 years. In Canada, we understand, Leaguers are somewhat more mature on the average because they continue in the League longer than is the case in the States.

The younger the Leaguers, the greater the need for adult counselors to augment the work of the pastor in the youth program. **And we want to emphasize that counselors are not to take the place of the pastor, but to assist the pastor in the work of the Luther League.**

## II. THEY RELIEVE BUSY PASTORS OF TIME-CONSUMING DETAILS.

Devoted pastors have always been busy men. There never has been enough time to get all the pastoral work done that should be done in the parishes of our Church. Witness the large percentage of unchurched in every community. A retired pastor once said: "When I look back on my ministry, the one thing I regret is that there were so many things I wanted to do for the Lord which I never got done." The pace of church activities has not decreased, but rather increased in recent years.

By looking after the details of Luther League work, counselors give the pastor more time to devote to other important phases of his work. A counselor can very well take care of a committee meeting of Leaguers planning an outing or meeting to work out the details of a program which has been selected with the pastor's guidance. A counselor can look after the League's Christmas Chimes sales campaign, etc., relieving the pastor of these details.

## III. THEY PROVIDE YOUTH WITH LAY CHRISTIAN INFLUENCE.

Young people naturally follow the example of older people whom they admire. What better influence can we give the youth of our church than the sincere Christian example and guidance and consecrated laymen and laywomen? A County Sheriff recently said that he finds juvenile delinquents are often motivated by the desire to imitate adults who are following the anti-Christian and anti-social pattern of behavior. The more we can have our youth mingle with Christian laymen of sterling character, the greater will be the impression and influence for good in their lives. Not many of them will become pastors, but many of them, yes most of them, will become Christian laymen or laywomen. And the influence of such as have embraced Christ in their hearts and are living Him in their daily vocation will bear much fruit among young people.

## IV. WHAT CAN COUNSELORS DO?

1. They can help plan the entire program of the League. They should attend program committee meetings with the pastor also is present. After the planning is over, we can see that each Leaguer does his or her part so that the programs are well prepared and well executed.

2. They can furnish guidance at meetings of the League. They are not to do the work for the Leaguers, but to counsel them in doing their parts well. Their presence at League meetings when the pastor is compelled to be absent from the parish is most valuable to the ongoing work of the League. They also serve to fill the gap when a vacancy occurs in the pastorate of the parish. Other organizations in the church have adult leadership the year around, and can usually function during long vacancies without suffering too much loss. This is not true of the Luther League where the pastor has been the sole advisor and counselor to the youth. Only counselors who have had adequate training and experience with the League can carry the youth program through prolonged vacancies without loss of membership or interest.

3. They make increased activity for the youth possible. There is a limit to the time a pastor can give to the youth of his parish. But, with one or more young married couples assisting, more picnics, outings, rallies, etc. can be planned. It may be argued that young people already have too many activities to take them away from home. However, we believe most young people could stand more Christian fellowship than they are having. One of the reasons so much youth activity is participated in by youth is that the church has not offered an adequate program of youth activities related to and sponsored by the church.

4. Counselors make possible a greater variety of service projects for Luther Leaguers. With counselors to lead, young people can visit the shut-ins, do good turns for unfortunate families, earn extra money for mission projects and assist the local congregation on various special occasions.

Young people are usually an active lot. It is not a question of activity or no activity, but one of wholesome or unwholesome activity. Lay counselors can do much to channel the energies of young people into constructive Christian channels for the benefit of youth and the church as well as to the glory of God.

## More Use of Laymen Urged in Fulltime Church Work

The time is ripe to sound an intensified call to service to the men of the church, a leading Evangelical Lutheran Church pastor declared at St. Paul, Minn. at the Mid-Western convocation for pastors of the ELC.

Speaking on the theme "Utilizing The Man Power of the Church," the Rev. Melford S. Knutson, pastor of First Lutheran Church, Albert Lea, Minn., described to the assembly what he termed a trend among devout un-ordained members of the church to seek full time employment in organized church work.

Many able men with top salaries in the business world are dissatisfied with their jobs, Mr. Knutson contended. He mobilized them, he urged creation of a special agency to handle such applications for work, to give them special

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## CHURCH NEWS FROM HERE AND THERE

### Lutheran Educator Warns Against 'Statism' in Schools

Cincinnati, O.—A religious outlook must be maintained in education or schools will foster the worship of State power, the National Lutheran Educational Conference was told here. C. H. Becker, president of Wartburg College, Waverly, Ia., said that democracy was essentially a religious concept resting on faith and having "the dignity of the individual" as one of its concepts.

Without this conception of man, the democratic idea breaks down, he added.

Becker said this religious outlook must be retained in education if our schools were to continue as a bulwark of democracy.

"This is not the case," he said, "our schools will soon foster self-regarding statism, will become indifferent to liberty and public affairs, and will worship the worship of State power."

The Iowa educator warned against letting church colleges fall under the influence of "statism."

He defined statism as "the attempt to direct and control an ever-increasing ambit of worldly affairs by government command and prohibitions."

"This is the belief," he added, "that government is the proper tool to use in the development of a society which attempts to carry Christian principles of behavior into practical effect."

"The nations of the world are practicing statism" more and more, Dr. Becker added. He said Christian colleges must combat it with a sound academic program and Christian philosophy.

They must teach "such basic beliefs as the supremacy of the moral law, the inviolability of conscience, the oneness of mankind, the equal worth of human beings," he explained.

He said Christians needed to solve the problem of keeping faith in democracy alive when the education of the citizens does not emphasize religious values.

### Missouri-Wisconsin Split May Be Averted, Leaders Hope

Waukegan, Wis.—The likelihood of a split between the Lutheran Church-Missouri Synod and the Evangelical Lutheran Joint Synod of Wisconsin and other States was reduced at the conference here of national leaders of the two synods, according to reports present at the sessions.

The conference was adjourned with a teaching agreement on the doctrinal

dispute between the two groups but the presidents of the two synods were directed to set up another meeting of top leaders to continue the discussions, if possible before the Lenten season.

The conference was held behind closed doors, but after it adjourned the Rev. Oscar J. Naumann of St. Paul, Minn., president of the Wisconsin Synod, said he thought the meeting had reduced the likelihood of a split.

Dr. Herman Harms of St. Louis, Mo., first vice president of the Missouri Synod, stressed that the "very purpose of the meeting" was to reduce the danger of a split and added, "I think we have achieved that purpose even though we haven't completed our business."

### More Christians Named To Sudanese Parliament

Khartoum, Sudan—Sir Robert Howe, British Governor-General of this African territory, has completed the Sudan's first Parliament by naming 20 Senators, three of them Christians, to its 50-member Upper House.

Six of the men who won Senate seats during the Sudan's first elections last December also are Christians as are 12 of the 96 representatives in the Lower House. All the Christian legislators are converts from pagan tribes in southern Sudan.

Until now under joint British and Egyptian rule, the Sudan is to decide within three years whether to set itself up as an independent republic or link itself with Egypt.

### Nazarene Church Reports Gains

Kansas City, Mo.—Members of the Church of the Nazarene gave a record average of \$118.33 each to the Church during 1953, Dr. S. T. Ludwig, general secretary, said here. In 1952, per capita giving of the Nazarenes was \$117.97, also an all-time high.

Dr. Ludwig said the total amount of Nazarene contributions in 1953 was just under \$30,500,000 and that during the year the denomination's membership rose to 258,000, a gain of 3.2 per cent.

He also reported that 152 new congregations had been organized in 1953 to bring the denomination's total throughout the world to 4,040. Of these 3,826 are in the U.S., 117 in Canada and 97 elsewhere in the world. In addition, Dr. Ludwig said, the Church now has 265 missionaries and 1,150 native workers in 25 foreign fields.

The Nazarene official also reported an increase of three per cent in Sunday school enrolments to a total of 537,000.

### German Lutherans Review Church Life in East

Berlin, Germany—Even though church life in East Germany was "more or less normal" during the last months of 1953, the tribulations during "the stormy months" of church persecution in the first half of the year have clearly shown the necessity to strengthen Lutheran congregational life, it was stated here by Evangelisch-Lutherische Kirchenzeitung.

In a year-end evaluation of the church situation in East Germany during 1953, the official publication of the United Lutheran Church in Germany pointed out that church life in the East "calmed down" after the Church-State agreement of June 10 and that "some of the difficulties ceased" but "other wishes were not fulfilled."

The chief lesson of "the stormy months" was that congregational life must be strengthened and more individual responsibility developed among church members, Kirchenzeitung stressed.

It added that not enough church members were ready "to jump into the breach when the pastor fell out."

Another lesson, Kirchenzeitung went on, was that church members must develop more initiative and greater responsibility for the Christian education of their children.

The general unrest and riots in East Germany after June 17 created problems which must be squarely faced and deeply considered by all congregations, the official publication said.

These events, it said, put the Lutheran doctrine of the two Kingdoms on trial.

Kirchenzeitung claimed that this very doctrine gave the people of East Germany what they needed more than anything else, namely "the conviction that they are men, children of God, and not mere numbers, manpower, means of production, or working hands."

On the other hand, it added, the implementation of the doctrine faced the Church "with manifold problems."

Finally, Kirchenzeitung said, the strong ties between the three Evangelical churches in East Germany and the regional churches of West Germany, gave strength during the events of 1953 to the churches of Saxony,



Thuringia, and Mecklenburg in the Soviet Zone.

### France Now Has 800,000 Protestants

Paris—About 800,000 of France's 42,740,000 people are Protestants according to a new book described by critics as "the most authoritative modern work on French Protestantism." It is "The French Protestant" by Emile G. Leonard of the Ecole des Hautes Etudes (College of Higher Studies).

M. Leonard notes, however, that nearly 60 per cent of the estimated 800,000 Protestants are "seasonal" churchgoers who "attend Christmas, Easter, wedding, baptismal and funeral services but almost never have recourse to their church at other times."

The author states that in the 17th to 19th centuries there were less than 600,000 Protestants in France.

Largest Protestant groups in the country, according to the book, are the Reformed Church of France with 350,000 members, the Lutheran Church of Alsace-Lorraine (Augsburg Confession) with 240,411, the Reformed Church of Alsace-Lorraine with 48,960, and the Paris and Montbeliard Lutheran Churches with 40,000.

The Baptist churches have 20,000 members, Independent Reformed Evangelical Church 18,614, Central Evangelical Society 18,000, Pentecostalist churches 20,000, Mennonite churches 10,000, Darbyites (Plymouth Brethren) 10,000, Seventh-day Adventist churches 2,500, Free Evangelical Church 2,190, Methodist churches 643, and the Salvation Army and "other popular missions" a total of about 18,500.

### Lutheran Youth Name Most Popular Hymns

Minneapolis, Minn.—"Beautiful Savour" and "A Mighty Fortress Is Our God" won a recent hymn-popularity contest among Augustana Luther leagues of 400 congregations.

Runners-up in votes were "Beneath the Cross of Jesus" and "Take My

Life and Let It Be Consecrated."

Results of the poll were given by the Rev. Carl Manfred, associate youth director of the Augustana Lutheran Church, at a meeting of the All-Lutheran Youth Leaders Council here.

The survey of favorite religious music was taken at a series of youth meetings by Mr. Manfred and Dr. Wilton Bergstrand, Augustana youth director.

Others of the 10 top hymns included: "Holy, Holy, Holy," "My Jesus, I Love Thee," "What a Friend We Have in Jesus," "Rock of Ages," "The Old Rugged Cross" and "Faith of Our Fathers."

Among the choruses frequently sung at church meetings, the young people gave as their five favorites, in order of preference, "Living for Jesus," "For God So Loved the World," "Open Mine Eyes," "Jacob's Ladder" and "Into My Heart."

The survey was made to help determine which hymns and choruses to include in "Youth's Favorite Songs," a book which will be published soon for use by youth groups.

### Lutheran Pastors Hit Film Ban

Montreal—The Lutheran Ministerial Association of Greater Montreal has called the ban of the motion picture "Martin Luther" a "grave danger to the trust and authority which the people of this Province have placed upon the government for the protection of their freedom."

The protest was voiced in a special letter to Premier Maurice Duplessis, Attorney General of the Province of Quebec, in which they asked for a reversal of the ban.

A license for showing the film of the 16th century Protestant reformer in the theatres of Quebec was refused in December by the Quebec board of censors. Alexis Gagnon, board chairman, said it had been barred in the interests of "social peace."

In their letter, signed by Pastor F. Neudoerffer, president of the ministerial association, the Lutheran clergymen also said that they looked upon the ban as an injustice "to the truth of history and to the deep religious conviction held by all Protestant people." They added:

"We deplore the ban for its injustice to the freedom of people to see honest, true and exceptional films of this nature. The freedom of the screen is as much a right of men as is the freedom of speech.

"We pray that this action of the Board of Censors will be reversed by your office to be a witness to the world that the liberty and freedom of this Province, so tenaciously guarded by past generations, has been assured for this generation and those to come."

### Propose Joint Lutheran College in California

Cincinnati, O.—A recommendation that a Lutheran four-year liberal arts college be established in California was made in a report presented by a special survey commission to the National Lutheran Educational Conference here.

Dr. Gould Wickey of Washington, D. C., chairman of the group which spent three years in a study of the question, warned, however, against founding such an institution "in the traditional pattern under which the Church assumes all of the responsibility."

"This venture in higher education should, instead, call forth a new pattern of organization," he said, "which all Lutheran bodies in America—or at least a considerable number of them—would cooperate in the college project."

Dr. Wickey, executive secretary of the board of education of the United Lutheran Church in America, said that California's "phenomenal population growth" was the principal basis of the commission recommendation.

## MORE USE OF LAYMEN URGED IN FULLTIME CHURCH WORK

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ing if necessary, and to place them in strategic areas of church activity.

Mr. Knutson advocated a greater use of men as lay assistants, youth directors, business managers, college teachers and even parish workers, adding that there is no reason why men should not be used for such tasks as well as women.

If such a program were adopted on a large scale, Mr. Knutson stated, it would change the entire pattern of lay activity in the ELC.

In sounding the call to the men of the church, Mr. Knutson also declared that a greater emphasis should be placed

on recruiting more men for the ordained ministry. He proposed the creation of what he termed a "flying fortress" of young, able and trained theologians, to tour the ELC teams presenting the challenge of the ordained ministry to the high school boys of every parish in the ELC.

As a further part of the program, Mr. Knutson advocated a greater use of church deacons and trustees in all phases of congregational activity. To view the work of the trustees as "secular" and "unspiritual" is a lack of understanding to the right use of money, he said, adding that the opportunity for stewardship is one of the key areas in which laymen can work.

"A preacher can preach stewardship all his life, but it is until laymen practice it and testify of its resultant happiness to them will it ever work," he declared.



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South, Dakota

## Witnessing in Japan

Kurume, Japan  
October 9, 1953

Friends,

One of the tasks of a missionary is bringing the Sacrament to our Christians, many of whom are in isolated places, surrounded by the world and cut off from their families, the Church. As much as possible we seek to reach those who because of distance or illness or other reasons are not able to hear the Word and receive the Sacrament. For this reason, and also to see how the work is progressing, I make a monthly trip to Oita and Nobeoka, respectively five and nine hours away by train, both located on the eastern coast of Kyushu. We have evangelists working in both of these places so that the Word is being regularly proclaimed but because they are not ordained, as the pastor responsible for both places, I visit them regularly.

It is in any way a chore. In Nobeoka, there were several Christians, even Christian families, left from the Lutheran church that existed there before the war. Muto-san, who has worked for years in a large dynamite factory there, and who, with his wife and family, remained faithful even during the war; Matsuno-san and his family who during and after the war had fled to North Korea, the husband imprisoned and ill-treated by the Russians, repatriated to Japan with no more than they could carry although one of those was the family Bible, and now prospering in the "Foot of the Earth" engineering firm in Nobeoka; again, and even in tribulation. Fellowshiping with these Christians as well as with other new ones that have joined our group is a joy.

Another reason that I enjoy going to Nobeoka is because Muto-san is down there. Zachaeus in size, but as befitting his age, (70), Muto-san is a tireless visitation pastor and a man that I love and respect.

Incidents from his life take us back almost 50 years. He was drafted and sent to Manchuria in the Japanese war (1904-5) as a member of a medical unit. One day he was witness to a brutal scene that brought him to a turning point in his life. Russian soldiers were brought one by one and forced to kneel before a Japanese officer. The officer stood by with his sword, making as if to behead them, playing this cruel game for the inhuman pleasure of seeing the terror overtake the victim of this diabolical play.

However, while Muto-san was watching, one of the soldiers who was supposed to be overcome with fear, not only stood up, shoulders squared, head erect, and began to sing. What he sang or why he sang was a mystery, but because he could see that he was not about to die, Muto-san was mightily impressed by this incident.

Afterwards another man in his unit who understood, told him that the Russian was a Christian and that he had been singing a hymn.

Muto-san remembered this scene and had occasion to compare it with another a few months later, when he reached the shores of Japan on board ship with the rest of his unit. The Buddhist Temple had arranged a welcome for them on shore consisting mainly of a dance by a group of Geisha. Being in a medical unit, Muto-san was in a position to judge the effect this had on the returning soldiers from the subsequent medical treatment they received.

This latter incident served more than ever to heighten the impression that the Russian prisoner had had on him, and realizing that there must be something in Christianity that could give a man courage and make him unafraid in the face of death, he began to attend our Kurume church, was baptized, went into the Ministry and has served his Lord faithfully these many years as a pastor.

Yours in Christ,  
Lloyd Neve

### LIVING STONES

(Translation of dedicatory address given by Pastor Arnold C. Morck in the "Church of the Redeemer", Bogota, Colombia, September 27, 1953)

Dear brethren in Christ: The joy which floods our hearts today has its antecedents of joy and sorrow in the thrilling story of the Gospel in this country, and especially in Boyaca and Casanare.

It is not many years since the good Seed of the Word began to be sown in those parts. It fell into good ground where it took root and bore the precious fruit of souls brought to the Lord Jesus Christ. Schools were opened where the children learned the Holy Scriptures, our Christian hymns and the secular subjects. Humble sanctuaries were built; chapels built of adobe and tamped earth, but sanctified by the presence of the Most High and by the Word, the Sacraments and Prayer. Even now, reduced to ashes and debris they do not cease to testify of the faith which built them and of the love and truth that were preached in them; truth which liberates men and love which is able to pardon the authors of such sacrilegious destruction because Christ Jesus has pardoned us.

Yes, these ruins testify even in a literal sense: Defiantly, above the debris, on a bit of wall still standing, may be seen the words of the Master: "Ye shall know the Truth and the Truth shall make you free." "Yes," said a Christian brother from Boyaca, "they have destroyed our chapel but they can never destroy the Truth that we heard there."

(Continued on page 13)



# Thy Kingdom Come

## Sketches From a Summer in Colombia

By F. W. Thomsen

### V. Against the Current

Although most villagers are illiterate, they are being brought into contact with the outside world by the radio and through contacts with villagers who return home from trips to the city and from periods of employment in urban areas.

It is quite a picture to see a young senorita leave the boat and walk beautifully, well-dressed and in high heels, into one of the riverside villages. We watch the senorita as she approaches a thatch-roofed hut, where she is met by her family and is greeted with a kiss. She disappears through a doorway: Fine blue and red dress against a background of primitive abode, moving from city life to this ancient mode of life, and yet seemingly happy to be home again. She is forever gone from our lives except as a memory that will linger on for a time.

At Baranka we were told to stay overnight since the National River Patrol would not permit boats to sail by night through this region, a hot spot of activity by Liberal guerillas. We were informed of this fact by the ship's captain, who imitated a machine gun in action, "Rat-a-tat-tat!"

In spite of sporadic but severe persecution during recent years, the American Pentecostal mission work has continued in Baranka. This mission church, which has weathered storms, plans to build an addition that will seat 1200. We are thankful to God that, under the inspired leadership of the missionaries stationed here, the work is moving forward.

In relation to the political and religious situation, we

will mention here the Liberals and Conservatives and touch upon their religious tendencies. The Liberals are the left wing and may include both Catholics and Protestants. The concept "Liberal" has reference to an attitude in religion and politics that includes a love of freedom. In Colombia the Catholic Church is subsidized by taxation. The state of Colombia has a concordat with the Vatican, according to the terms of which tithes are sent to Rome annually. The collection of church taxes by the government is similar to the state and church relationship in Scandinavia. The strong Conservatives are ordinarily also fanatic Catholics, and are usually most numerous in the secluded areas, where outside enlightenment has not penetrated.

\* \* \*

While reading the 15th chapter of Matthew, I saw again the strength of Jesus, His compassion and discernment, His sense of values, and His manner of appealing, leaving a record that has been, is, and will be the light of the world. It is good to know that the church which rose victorious in the midst of pagan religions, degenerate standards, and severe persecutions, still has the same Lord and will continue to spread, overpowering darkness. But there is need for laborers to spread the Word. I am reminded of Luther's words, "We know indeed that the Kingdom will come of itself without our prayers, but we pray in this petition that it will come among us." Let us never forget that it is God who sends prophets, and finally Jesus the Messiah. It is from God that the power flows. We may have power through faith.

### Spiritual Halitosis

By Chaplain Gilbert Jensen

"Your speech betrays you!" It was said of Peter, the fisherman from Galilee. It may rightly be applied to us all, "For out of the abundance of the heart the mouth speaks." Your speech unveils your attitudes; it gives you away.

What does your speech tell about you? A man curses, trampling the name of God, violently, recklessly into the dust. Explanations and excuses may be advanced, but the practice is certainly without any logical defense.

Some may excuse themselves by saying they are ignorant, but no one reared in a land as richly influenced by Christian faith as the United States suffers such abysmal ignorance.

Will someone say, "It's a habit?" How then was the habit established? Would any court be likely to acquit a man who regularly spat on the flag of the United States, because he confessed this practice had become habitual with him? Would not the court rather impose a sentence sufficiently heavy to cause the offender and others to respect that symbol and to exercise proper

restraint and self-control? I suspect that the members of the court would rather conclude that the person who so abused the flag was giving expression to an animosity and rebellion toward the United States, or else that the one charged needed a psychiatric examination.

Cursing and swearing, where God's name is carelessly thrown together with filthy words and phrases, is an exposure of an irrational and insane behavior of a creature at odds with his Maker and Lord. It points out the need for a drastic change in the basic attitude of the individual concerned toward his God. ("Pardon me, Chaplain!" is hardly an appropriate or saving aside. It is the "padre's" name which has been abused, but the name of the Eternal God. The apologies are rightly directed to Him and to no other!)

It is Christ who says, "On the day of judgment you will render an account for every careless word that you utter; for by your words you will be justified, and by your words you will be condemned." (Matthew 12: 37).



## NEWS AND NOTES

(Continued from page 2)

our Sunday school. Another gift which we would like to mention is the portable organ sent to us by the married couples group of Bethesda Lutheran Church of Eugene, Oregon. This organ will be used at services in homes and the Bull Hollow chapel. And sometime last fall there were the 40 steel folding chairs sent to our Sunday school by the First Lutheran Church of Fremont, Nebraska. These chairs are a great help to us in our Sunday school work at Oaks.

**A New Club.** During the fall months the ladies of the Bull Hollow area (ten miles northwest of Oaks) were organized into a club and took the name "Bull Hollow Mission Club" as its name. This club so far consists only of Cherokee women and meets once a month at the chapel. In conducting this club we have the fine assistance of a home demonstration agent for the Cherokee folks in our county. The club usually meets at 10 a.m. and the members have lunch together at noon. The morning is used in working at some project as agreed upon. After the noon lunch the pastor conducts a regular devotional meeting after which the club has its regular business meeting and a study by the home demonstration worker. At the January meeting nine Cherokee women were present as well as 12 small children.

**The Annual meeting.** Jan. 10th following a fellowship dinner the members of the church met for the annual meeting of the Oaks congregation. There were the usual reports common at such a meeting. We were most happy for the financial report which showed that our little group had contributed about \$600.00 for the regular operation expenses of the church above that of a year ago. In addition to this there were also the contributions as made for the parish hall project of last summer. A new member was elected to the board in Charley Tucker, who grew up at our Mission Home and was among the first group of children who came to the home in the late twenties. Mr. Tucker is also one of our Sunday school teachers.

Mr. Tucker took the place of Mrs. Florence Lamont on our board. Mrs. Lamont, known by many in our synod, a charter member of our church, and many years a faithful worker, recently moved to California to make her home with a daughter there. Mrs. Lamont will be missed. May God bless her in her new church home as she found it on the west coast. Mrs.

Lamont at one time attended Dana College—S. S. Kaldahl.

## Church in Greenland Faces Revolutionary Development

Copenhagen, Denmark—The Church must adapt its ways to the "almost revolutionary" development of life in Greenland, it was stated at Copenhagen, Denmark by Bishop Hans Fuglsang-Damgaard on his return from a visit to the northern island.

Changes in the life of the Greenland Eskimos have made Christian faith and churchmanship, which formerly were an unquestioned part of the Greenlanders' way of life, "as problematic as in Denmark and other European countries," the bishop claimed.

He reported on his official visit to Greenland last summer in "Praesteforeningens Blad," the Danish ministers' periodical.

Since World War II, he said, the change of climatic conditions and the shift of Greenland's economy from hunting to industry, agriculture and fishing have brought about new developments in the political, social, economic, and intellectual life.

These changes, the bishop said, were strengthened when Greenland last summer received official political recognition as an integral part of Denmark.

Previously the great northern island had been a colony of Denmark with very strict rules governing relations between Danes and natives.

According to Bishop Fuglsang-Damgaard's observations, the older generation of Eskimos still lives according to "the hard-and-fast" traditions which have not changed for centuries, but the younger, many of whom are children of mixed marriages between Eskimos and Europeans, largely share the ideas and the ways of life brought to Greenland from Denmark.

Along with better living conditions, better education, and greater wealth, the change has brought about such problems as the break-up of the old patriarchal family pattern, the bishop said.

Though some may regret this, the Church must in no case try to turn the clock back, but rather help the new generation to adapt itself to changed circumstances, he added.

Above all, he said, the Church must see to it that the Greenlanders are never made to feel that they are second-rate men and that relations be-

tween them and Danes never become a problem.

Social development, the bishop went on, has largely affected the life of the Church, too, not least because the career of a catechist is no longer, as it was in former times, the only way for intellectual and social advancement.

Because of this change, he said, the number of candidates for the ministry from among the Eskimos is rapidly diminishing.

Furthermore, Bishop Fuglsang-Damgaard observed, "the simple Christian in Greenland will have to pass through a spiritual crisis which must show him that Christianity cannot remain an unquestioned tradition but must become a matter of personal conviction."

Paying credit to the clergy and the catechists in Greenland as well as to such voluntary groups as the revival movement "Pekatigingniat," the bishop noted that "there are signs that the Church is seeking to adapt itself to the new situation."

Among other things, he said, the Greenlanders have started a new periodical for teachers and pastors and are planning to set up a People's High School of the kind that has proved so valuable in Denmark.

Lutheran work among the Eskimos of Greenland was begun by the Norwegian missionary, Hans Egede, in 1721, and this work has been maintained by the Church of Denmark.

Today practically all of the approximately 21,000 Eskimos in their string of 161 settlements and outposts along the western and southwestern fringe of the island are Lutherans.

Church headquarters, under a Danish dean, is in the capital of Greenland, Godthaab. A northern branch is centered at Godhavn.

According to 1952 statistics, there were seven Danish and fifteen native Lutheran pastors in Greenland.

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"What animal," asked the teacher of the class in natural history, "makes the nearest approach to man?"

"The mosquito," timidly ventured the little boy with the curly hair.

"Where did you absorb your fine principles?" asked the interviewer. "At your mother's knee?"

"No," replied the great industrialist. "Across my father's knee."



## Book Reviews

**The Dilemma of Church and State** by G. Elson Ruff, Muhlenberg Press, 103 pages, \$1.50.

I heard one of the chapters of this book read at the Annual Lutheran Editors' Convention in September, and therefore I looked forward to the book with keen anticipation.

Dr. Ruff is a keen analyst of the events of the day, particularly those events that have anything to do with the church. Some of us have read Berggrav's **Man and State**. Dr. Ruff gives us a book which has the American scene in mind. The book certainly ought to be read by all pastors.

In his foreword Dr. Ruff quotes a statement from an attorney who is a faithful church member: "I object to the statement," says the attorney, "that 'God is the Creator and Lord of both church and state. His will is the law in both realms' . . . If God's will is law in both realms, how would our courts interpret and apply this law, and what authority would the courts recognize in interpreting this law in an individual case? What happens to the American principle that the sovereignty rests with the people and that all laws are made by the people through their representatives, whether they be Catholic, Protestant, Jew, or nonbeliever?" And Ruff states that this is the problem he has in mind in this book. He gives us five chapters: The Search for Sanction; The Totalitarian Church; It's Your Souls We Want; Separation Between Church and State; America and God.

As I stated it will stimulate the pastor's thinking. It may even give him a few themes for sermons, or it may give a number of ideas as he preaches. At least it will help him as he goes about his people advising them about the things of the day. And laymen will like the book too. It is written so that even they can understand it.—J.M.J.

**Two Women and a War**, by Grete Paquin and Renate Hagen, Muhlenberg Press, 233 pages, \$3.00.

I gave my wife this book to read, and I could not get it away from her before she had finished the story. She told me, "You must give this book a good review. It is the best book I have read for a long time." It is a story about two German women who went through the war. It is an everyday story, and this is its chief value. You live with these women in their joys and sorrows during the World War. You weep with them, and you get to believe with them. They gave their lives helping their neighbors, such as the Jews and others. They were deprived of the many things they used to have, but God was like a pillar of fire who guided them through their difficulties.—J.M.J.

**Face Your Life with Confidence**, by William E. Hulme, Prentice-Hall, Inc., 232 pages, \$2.75.

Dr. Hulme is teaching at Wartburg College, Waverly, Iowa. He is well known as a counselor of youth. The book is divided into six parts: Founding Our Faith; Getting Along with Yourself; Your Family and You; Fitting into the Group; You and the Other Sex; Reaching the Goals You Want.

Dr. Hulme is well known for his writings, and in this book he has a message to all youth workers and parents with children in their teens. The book is based on actual case histories which makes it the more valuable and interesting. We suggest that pastors and parents read it.—J.M.J.

**A Message from God**, by Armin C. Oldsen, Concordia Publishing House, 147 pages, about \$2.00.

This is a series of 21 sermons delivered on the Lutheran Hour program. The sermons are Biblical and they are aimed at the problems of human beings in everyday life. They certainly bring a good message.

—J.M.J.

### EDITORIALS AND COMMENTS

(Continued from page 3)

except that the different pastors and people in the different organizations were different.

Nowadays there is much help available. The Luther League, The Ladies' Aid and the other organizations can simply use the prescribed or suggested programs worked out at headquarters and sent to the pastors and to the officers.

This is supposed to be an improvement over the programs years ago. But we wonder. At that time the pastor at least was compelled to think while he selected his Scripture passage and the hymns. Perhaps he had to read three or four stories or articles before he found one for the meeting.

This is not necessary now. Hymns are suggested, Scripture passages suggested, subjects suggested. Often material is so well developed that all the leader needs to do is to read it. The causes and the methods of stewardship are also pointed out.

No thinking is necessary. Make an announcement, distribute the material to the members, and the meeting is successful as well as the offering.

We have been worrying about the sameness which is evidenced in the practices used in nazi and fascist lands. The same thing may be said of communist countries. No variety. Everything is handed down to all the people from above. Would it not be well if we left room for a little variety and originality?

Now and then programs come to our desk that show some original thinking. More power to the people that make them!



## BY THE FIRESIDE

### THE BOOK

Book of books, our people's strength,  
Statesman's, teacher's, hero's treasure,  
Bringing freedom, spreading truth,  
Shedding light that none can measure;  
Freedom comes to those who know  
Thee,  
All the best we have we owe thee.  
Thank we those who toiled in thought,  
Many diverse scrolls completing:  
Poets, prophets, scholars, saints,  
Each his word from God repeating;  
They came, who told the story  
Of the Word, and showed his glory.

Give us God, who hath inspired  
Those whose wisdom still directs us;  
Give him for the Word made flesh,  
For the Spirit which protects us.  
Grant of knowledge, ever burning,  
Shed on us Thy deathless learning.  
—Percy Dearmer

### BACKGROUND INFORMATION

By Elizabeth H. Bagger

As I passed from one room to another at the art gallery, I heard the man back of me comment to her next, "The only trouble with some of these pictures is that I understand little about religion. I don't know what they're about."

This chance bit of conversation both interested me as I continued my study of famous masterpieces on display—I marveled at the use of reflected light in Rembrandt's painting of "St. Peter Denying Christ"—as I gazed at Greco's "Feast in the House of Simon"—and all through the many rooms housing this magnificent exhibition.

As I went home that night, bits of class notes came to mind, as: "The connection between art and religion is as old as man" . . . "Christianity was possible for saving art during the dark ages," and so on. My friend of the conversation was going to have difficulty with at least 30 of the paintings in that particular exhibit. And I felt sorry for her.

Since then this incident has been haunting me of Philip, who also came across somebody who was having difficulty understanding what he was looking at. The thing that is bothering me now is that Philip did something about it. What can I do about the man in the art gallery?

—The Lutheran

### STOP HURRYING!

The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry. Nature can only tell her secrets to such as will sit still in her sacred temple till their eyes lose the glare of earthly glory and their ears are attuned to her voice. And shall revelation do what nature cannot? Never. The man who shall win the blessedness of hearing the voice of divine wisdom must watch daily at her gates, and wait at the posts of her doors.

—F. B. Meyer

### FEAR NOT

By Oliver Everett

Fear not, my soul, to pray!

Lo, God is near thee.

Pray oft upon the way;

Jesus will hear thee.

He is thy Lord and Friend,

Though shadows thicken;

Let Him thy path attend

Thy soul to quicken.

Trust Him through all the day

In joy and sorrow;

Though steep and rough the way,

Far off the morrow.

Shun not the Mercy-seat

Enshrined with glory;

There kneel at Jesus' feet,

There tell thy story.

Thy prayers He will receive,

His grace attend thee!

Trust, then, His Word believe,

He shall befriend thee.

### THE SINGING HEART

Oh, many be the hearts that growl,

And heavy hearts that groan;

And hearts that cry as years steal by,

And lonely hearts that moan;

But like the lark on distant wing,

Be mine the heart that's learned to sing!

Oh, many be the hearts that shriek

Their hatreds. Many, too,

That cannot wait to curse their fate,

And hearts that bark at you.

To only one small hope I cling—

That my heart shall forever sing!

—Roscoe G. Scott

### MISCELLANEOUS

A Scotch minister had come to the concluding prayer, where it is customary to pray for all and sundry. He suddenly remembered that he had forgotten to pray for the magistrates. So

he put in that petition just where he was. He prayed: "Have mercy on all fools and idiots and especially upon the magistrates."

—Church Management

### HIDDEN STRENGTH IN CHRIST

Funerals have always been a dread to me—they were an ordeal to be avoided whenever possible—they were something I could not bear to witness. In my non-Christian way of thinking it was an end I could not face. For others it was terrible, for me unthinkable that my body, too, would someday be lying straight and cold. As a youth I always hoped that I would go insane when I was old so that I would not be aware of dying. To what foolish extremes a non-believer will go to avoid the truth of Christ!

I didn't have much sympathy for the "lucky" ones left living—but instead a heartbreaking sorrow for the precious body that was now dead.

We recently lost a loved one in our family and I knew that this was one funeral I would have to attend. Unconsciously I took Christ with me, or should I say, as always Christ was with me if I would only acknowledge his presence.

A feeling of peace came to me in the quiet of the funeral home—an awareness of the presence of God—a feeling that grew with each word of Christ as spoken by the minister. With each word I gained strength and lost fear—and realized the beauty of the death of this Christian woman. She is through now with the trials and cares of this world and need suffer no longer with the disease that had destroyed her body but never her faith. I had heard these words many times before, but never as a Christian. Once again God showed me his steadfast love. Oh, if only we were not so blind and could follow the life he has given us—recognizing his presence always, not just in time of strife and sorrow.

This experience is just one of many I have had since becoming a Christian, and each time I wonder why I'm surprised at my sudden inner strength. Isn't that what God promised us through his son? I can't imagine the years of muddle and torment before finding Christ. How wonderful it is to live in His love.

—Catherine Lash



## Luther League Prayer Survey

	Regularly	Sometimes	Never
Do you pray? .....	47	30	1
WHEN DO YOU PRAY?			
In the morning .....	9	37	14
At mealtime .....	34	30	5
In the evening .....	32	32	2
When you are sick .....	15	35	10
Before beginning a job .....	6	29	39
In time of a temptation .....	13	48	7
During quiet moments in the Sunday Morning Service .....	20	46	9
When walking alone .....	7	40	25
When you are afraid .....	18	44	11
When you are happy .....	6	47	19
When some good fortune comes .....	7	46	17
When your conscience bothers .....	16	49	8
FOR WHOM DO YOU PRAY?			
For the sick .....	21	41	5
For people in trouble .....	11	48	16
For friends .....	33	32	5
For your family .....	39	36	
For your Luther League .....	12	40	21
For National Leaders .....	7	35	30
For missionaries .....	12	40	22
For your pastor .....	12	43	20
For your enemies .....	8	39	24
For S. S. teachers .....	7	27	37
For your girl friend or boy friend .....	20	30	26
	Yes	Sometimes	No
Do you appreciate when others pray for you....	64	8	
Do you believe prayer has changed things for you	61	4	4
Have you had a definite answer to a prayer ....	34	20	16
Do you pray more for yourself than for others ...	43	21	11
Do you have a prayer together as a family .....	38	21	15
Do you pray about your love life .....	21	27	26
Do you prefer creating your own prayers .....	49	15	5
Do you think that your Luther League has helped you to pray.....	55		14
Would you desire more topics on prayer at your Luther League meetings .....	38		23
Would you lead in a free prayer at a meeting ...	30	27	17
Would you read a written prayer at a meeting ..	51	17	7
Would you like to take part in a prayer meeting	29	31	11
Do you think that the prayer life of your church should receive more attention .....	45		7
Do you profit from the pulpit prayers of your pastor	42	27	9
Do you have a prayer list .....	13		60
Would you make a pledge with a group of others to pray daily for the sick, the program of the church, and all matters of spiritual concern to your congregation and league .....	58		15
Would you like to read a good book on prayer ...	41	21	13



## LIVING STONES

(Continued from page 7)

We cherish the memory of a scene which we witnessed one Good Friday as the first rays of the rising sun bathed the majestic Andean peaks of Boyaca in warm light: A group of country folk clad in "ruanas" with their black hats removed and heads bowed reverently in prayer as we consecrated yonder rustic cemetery . . . The fervent voice of a young Colombian preacher heralding the glories of the Gospel and the power of the resurrection. Retaining such a memory, it is easier to pray for those who desecrated that holy place.

More beautiful even than this church which we dedicate today are those ruins of Colombian sanctuaries; far more beautiful is the spiritual temple of which you are the stones.

This new church which has risen, so to speak, out of the ruins of the past, speaks eloquently of the love and sacrifice of numerous unknown brethren in Christ (members of the Women's Missionary Federation of the E.L.C. and others), whose generosity we deeply appreciate. It is a monument to those who have worked and suffered here for Christ and to those who have laid down their lives for the Gospel. It is a monument before which you, my brethren, have brought the wreaths of your offerings, your prayers, your loyalty and your love.

\*\*\*\*\*

## DIARY

## OF A DISCIPLE

by W. C. Berkemeyer



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More beautiful still, and far more sublime, is His church of living stones, the monument of His supreme sacrifice on Calvary, the spiritual temple whose corner stone is Christ.

"Come to Him, to that living stone, rejected by men but in God's sight chosen and precious, and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (I Pet. 2:4, 5).

Let us come and humbly kneel before the Savior who redeemed us from sin by His own blood. Let us lift our eyes in obedience and faith to the fields that are white unto harvest, where we shall reap, rejoicing, what we sowed with tears. Let us sing our grateful praises to God who by His infinite grace and without any merit whatever on our part, has made us members of His Holy Church Universal, the communion of saints.

"Built on the Rock the Church doth stand,  
Even when steeples are falling;  
Crumbled have spires in every land,

\*\*\*\*\*

**MANAGER WANTED—Supervision of 22 guest Lutheran Home for the Aged, Edmore, Michigan. Residence at the home, opening May 1, 1954. Social Security benefits. For further details if interested contact S. M. Brock, Ionia, Michigan.**

Bells still are chiming and calling;  
Calling the young and old to rest,  
But above all the soul distressed,  
Longing for rest everlasting."  
Amen.

## CHRISTIAN PARADOX

It is in loving—not in being loved—  
The heart is blest;  
It is in giving—not in seeking gifts—  
We find our quest.

If thou art hungry, lacking heavenly food—  
Give hope and cheer.  
If thou art sad and wouldst be comforted—  
Stay sorrow's tear.

Whatever be thy longing and thy need—  
That do thou give;  
So shall thy soul be fed, and thou indeed,  
Shalt truly live.

—Author Unknown

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## ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe sic Fur
<b>Total Budget</b>	<b>197567.00</b>	<b>15600.00</b>	<b>80000.00</b>	<b>24747.00</b>	<b>36643.00</b>	<b>7650.00</b>	<b>1542.00</b>	<b>3138</b>
Previously acknowledged	128444.84	16551.28	45489.06	13748.41	21940.87	7222.85	1673.26	2181
Fresno, Calif., Sunday School of Bethel Luth. Church, Christmas offering	22.25	22.25						
Fresno, Calif., Ladies Aid of Bethel Luth. Church memo of Peter Smith	5.00				5.00			
Fresno, Calif., Ladies Aid of Bethel Luth. Church	30.00	30.00						
Fresno, Calif., Mrs. T. Jensen memo of Mrs. Klingby	1.00		1.00					
Fresno, Calif., Bethel Luth. Church	57.45							5
Fresno, Calif., Bethel Luth. Church	1205.39	55.39	600.00	150.00	150.00	100.00	50.00	10
Green Bay, Wis., Miss Ebba Anderson	10.00				10.00			
Pass Lake, Ont., Canada, Salem Luth. Sunday School	10.00	5.00				5.00		
Farmington, Minn., Farmington Luth. S. S., offering at Christmas program	115.22	115.22						
San Francisco, Calif., Ansgar Luth. Church	200.00		100.00		50.00			
Clifton, Ill., Zion Ev. Luth. S. S., contents of birthday bank	17.80	17.80						
Brush, Colo., All Saints Church	91.55		45.00		45.00		1.55	
Exira, Ia., Mr. and Mrs. Charles Petersen memo of Fred Christensen	1.00							
Altura, Colo., Community Luth. Church	50.00		25.00	10.00	15.00			
Minden, Nebr., Bethany Luth. S. S., Christmas program offering	46.16	46.16						
Viborg, S. D., Mrs. Carl E. Lund of Spring Valley Church in memory of her father Martin Westergaard	25.00				25.00			
Westby, Mont., in memory of Sam Felland, St. Paul, Minn.: Mrs. Sam Felland, Martin, Vivian and Kathleen Felland, and Mrs. Albert Rasmussen and Ardis \$100; Mr. and Mrs. Theodore Larsen and Mr. and Mrs. Eldon Hansen \$4; Mr. and Mrs. Richard Moore and Mr. and Mrs. Earl Moore \$3	107.00				107.00			
Brush, Colo., the W.M.S. of First Engl. Luth. Church	26.38							2
Spencer, Ia., Bethany Luth. Ladies Aid in memory of S. S. Gilcrest	5.00							
Sleepy Eye, Minn., Trinity Luth. Church in memory of J. R. Jensen	75.50	35.00			23.50			1
Northfield, Minn., St. Peter's Luth. Church	100.00		50.00	25.00	25.00			
Falmouth, Me., Emmaus Luth. S. S., Christmas offering	57.12	57.12						
Minneapolis, Minn., Immanuel Luth. Mission Society	10.00				10.00			
North Luck, Wis., St. Peter's Luth. S. S., Christmas offering	34.00	34.00						
Laurel, Nebr., in memory of Calvin Tuttle: Magnus Hansen, Paul Gade, Curtis Crandall and Peter K. Nielsen	5.00	5.00						
Toronto, Ont., Canada, S. S. of St. Ansgar Luth. Church, offering at Christmas tree festival	85.00	77.00					8.00	
McNabb, Ill., Emmaus Luth. Church	350.00		200.00	50.00	50.00			5
Fremont, Nebr., First Luth. S. S., part of Christmas offering	20.50					20.50		5
Shelby, Ia., United Ev. Luth. Church	500.00		300.00	50.00	100.00			
Sidney, Mont., Mr. and Mrs. N. H. Nelson memo of Mrs. Jens Holl	5.00					5.00		
Audubon, Ia., Mrs. Serena Schmidt of Ebenezer Church in memory of her husband Henry Schmidt and his parents, the Peter Schmidts, and brothers, William, Hans and Peter Schmidt	10.00					10.00		
Audubon, Ia., Mrs. Serena Schmidt memo of Fred Jensen and Peter Hansen	2.00							
Penn Yan, N. Y., St. Paul's Guild, in honor of Pastor H. P. Berthelsen	15.00							
Cedar Falls, Ia., Nazareth Luth. Church	175.00		175.00					15
Indianapolis, Ind., First Trinity Ev. Luth. Sunday School	10.00					10.00		
Elk Horn, Ia., Elk Horn Luth. Church	600.00		600.00					
<b>TOTAL</b>	<b>132525.16</b>	<b>17051.22</b>	<b>47585.06</b>	<b>14033.41</b>	<b>22556.37</b>	<b>7373.35</b>	<b>1732.81</b>	<b>2219</b>

## SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fore Missi
Previously acknowledged	47988.44	12610.52	9780.63	10732.88	10154.64	622.28	394.04	3287.45	40
Fresno, Calif., S. S. of Bethel Luth. Church, LWA Milk Fd.	54.00							54.00	
Fresno, Calif., Soren Aagaard in memory of T. Aagaard	5.00				5.00				
Fresno, Calif., Bethel Luth. Church	269.16							269.16	
Coulter, Ia., Nazareth Luth. Sunday School	39.20		39.20						
Portland, Ore., Bethany Luth. Sunday School	113.10							113.10	
Green Bay, Wis., M.s. Ebba Anderson	10.00								10
Morton Grove, Ill., Mrs. Victoria M. Boyesen for Mrs. Inadomi's Girl School in memory of Mrs. Christine Andersen, Mrs. Boyesen's mother	10.00	10.00							
Denver, Colo., First Bethany Luth. Church, LWA Milk Fd.	27.35							27.35	
Denver, Colo., First Bethany Luth. Church, for training of missionaries	111.69	27.92	27.92	27.92	27.93				
Denmark, Wis., in memory of Arthur Larsen : Mr. and Mrs. Aug. Johnson and Effie \$3, Mr. and Mrs. Hilbert Nelson \$1, Mr. and Mrs. Howard Nelson and family \$2	6.00							6.00	
Denmark, Wis., Mr. and Mrs. Howard Nelson and family in memory of Alvin Petersen	2.00							2.00	
Elk Horn, Ia., Memorial gifts for the Parki Juli Mission among the Santals:									
Friends in memory of N. L. Carstensen	11.25			11.25					
Friends in memory of Guy Christensen	3.00			3.00					
Friends in memory of Mrs. Pearl Jensen	5.00			5.00					
Friends in memory of Linda L. Nielsen	10.00			10.00					
Poy Sippi, Wis., First English Luth. Church for LWA Milk Fd. for millions	226.14							226.14	
Racine, Wis., Kyushu Mission Society of Immanuel Luth. Church for church benches for the new church at Bogota, Colombia	25.00		25.00						
Viborg, S. D., Mrs. Carl E. Lund of Spring Valley Luth. Church in memory of her father Martin Westergaard	25.00	6.25	6.25	6.25	6.25				
Minneapolis, Minn., in memory of N. G. Hansen: Nels Madsen, Miss Lou Madsen and Mr. and Mrs. Guldseth	5.00			5.00					
Parlier, Calif., Miss Carrie Petersen and Mrs. P. Christiansen in memory of Martin Paulsen, Blair, Nebr.	10.00		10.00						
Avoca, Ia., English Luth. Church	6.00							6.00	
Viborg, S. D., in memory of Paul Paulsen of Spring Valley Luth. Church: Mr. and Mrs. Harold Nielsen and family, Mr. and Mrs. Edwin Nelson and family	2.00							2.00	
Sleepy Eye, Minn., Trinity Luth. Church in memory of J. R. Jensen	15.00	7.50	7.50						
Chicago, Ill., Universal Travel Service refund on Rev. Jacobsen's return trip from Africa	40.20				40.20				
Northfield, St. Peter's Luth. Church	92.64							92.64	
Minneapolis, Minn., Immanuel Luth. Mission Society	30.00	10.00	10.00	10.00					
Audubon, Ia., Mr. and Mrs. Ejner Andersen in memory of Peter Hansen	5.00		5.00						
Fremont, Nebr., First Luth. S. S., part of Christmas offering	20.50	20.50							
Sidney, Mont., Mr. and Mrs. Andrew Lund in memory of Mrs. Jens Holl	2.00								
Sleepy Eye, Minn., Trinity Luth. S. S., 6th grade, for LWA Milk Fund	2.00							2.00	



Ludubon, Ia., the King's Daughters for the Seminary in Japan	30.00	30.00							
Waks, Okla., Helping Hand Society	15.00		5.00	5.00					
Hope, N. D., in memory of Jens C. Visby	10.00		10.00						
Council Bluffs, the Miriam Guild for Mrs. Inaodmi's S. S.	5.00	5.00							
German, Nebr., Hill Creek Ladies Aid	10.00								
Elk Horn, Ia., from a friend in memory of G. Christensen for Parkijuli, Santal Mission								10.00	
Elk Horn, Ia., from a large group of friends in memory of Thomas Jorgensen, for Parkijuli, Santal Mission	.50			.50					
	42.00			42.00					
TOTAL	49284.17	12727.69	9926.50	10858.80	10239.02	622.28	394.04	4097.84	418.00

CHURCH AND SCHOOL DEVELOPMENT DRIVE				
	Total Received	Dana Building Fund	Church Extension Fd.	
Previously acknowledged	206691.11	123854.06	82837.05	Received with thanks.
Fresno, Calif., Ladies Aid of Bethel Lutheran Church in memory of Jacob Palsgaard	5.00	5.00		Blair, Nebr., January 30, 1954.
Fresno, Calif., Eli Vig in memory of Peter Smith	5.00	5.00		H. J. Hansen, Treasurer.
Elk Horn, Ia., Elk Horn Luth. Church	677.33	406.40	270.93	
Total	207378.44	124270.46	83107.98	

Pertinent Facts Concerning the National Lutheran Council

The National Lutheran Council, which is holding its 16th annual meeting in Atlantic City, N. J., Feb. 2-5, 1954, was organized during World War I as a common agency to further the interests and activities of the Lutheran Churches in America. The Council represents eight church bodies with a constituency of four and one-half million members, or about two-thirds of American Lutheranism.

Participating in the Council are the United Lutheran Church in America (2,088,000 members); Evangelical Lutheran Church (907,000). American Lutheran Church (791,000); Augustana Lutheran Church (485,000); Lutheran Free Church (64,000); United Evangelical Lutheran Church (52,000); Finnish Evangelical Lutheran Church or Suomi Synod (31,000); American Evangelical Lutheran Church (20,000).

Cooperation in the Commission for Soldiers' and Sailors' Welfare during World War I convinced many church leaders that the various bodies could work together and that large responsibilities—too great for any single group—could easily be borne by a common cooperative agency. As a result, the National Lutheran Council was organized in 1918.

In its formative years, the Council's major efforts were devoted to the pressing problem of aid to needy Lutherans in Europe. From 1919 to 1925, more than \$7,000,000 was raised to provide food, clothing, shelter and spiritual care to victims of war, and to assist foreign missions cut off from their parent societies.

Again in World War II, the Council was called upon to undertake a program of emergency activities throughout the world. Through its annual financial appeal known as Lutheran World Action, nearly \$37,000,000 has been raised among the 10,000 local congregations affiliated with the participating bodies of the Council in the 13 years since 1940.

In addition \$30,000,000 in food, clothing, medicines and other supplies have been shipped to 26 countries around the world in the past eight years by Lutheran World Relief, the material aid agency of the Council.

The entire program of LWA and LWR has been over and above the regular work of the various church bodies. It marks the greatest relief effort ever undertaken by the Lutheran Churches in America or by any group within American Protestantism.

During 1947, the activities of the Lutheran World Federation in the United States were consolidated with the National Lutheran Council. By this action, the Council became the U.S.A. Committee for the Lutheran World Federation, and thereby assumed larger responsibilities and increasing importance. This committee is responsible for the allocation of emergency funds raised by Lutheran World Action.

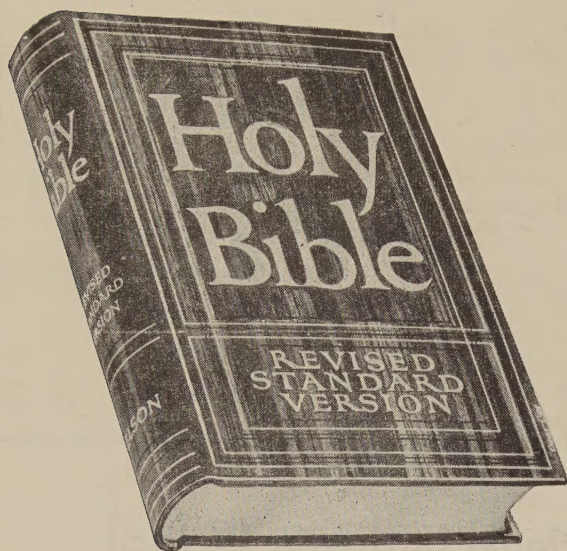
The Council is now active in the fields of social welfare, student work, public relations, research and statistics, American missions, service to military personnel and hospitalized veterans, Latin American missions, aid for foreign missions cut off from parent societies in Europe, resettlement of displaced persons and refugees, and inter-church aid and material relief abroad.

The Council has its headquarters in New York City, occupying its own building at 50 Madison avenue. It also maintains offices in Chicago, Ill., and Washington, D.C.

The executive director is Dr. Paul C. Empie, who succeeded Dr. Ralph H. Long when the latter died in 1948. Dr. John A. Morehead was the first executive director (1923-30) and Dr. Long the second (1930-48). Dr. Empie is also director of Lutheran World Action.



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